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Word Meaning: Hur = Waheguru; Juss = praise; Servan = Listen; Toodh = you; Aavat =

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SHABADS A TO B

Written by DSS

Tuesday, 04 December 2012 11:27

Pergaasaiy

= enlightens;

Durmat

= evil thoughts;

Tajaavna

= Get rid of;

Bhaytut

= meeting;

Hoat

= becomes;

Puneeta

= pious;

Poonrup

= again;

Gerbh

= in the womb;

Nidh

= treasures;

Ridh

= supernatural powers;

Sidh

= success;

Bhaavna

= is liked;

Uver

= (somewhere) else;

Nirgoon

= without good qualities;

Smaavna

= unite;

Chalut

= magic, uncanny event

Meaning: Oh my Satguru! Please visit me so I may listen to, and sing the praise of Waheguru in your holy company. Pause. With your visit, my mind and body both come alive because I sing Waheguru's praise in your company. With your grace, Waheguru's Naam takes abode in my heart and I lose all interest in the worldly attractions. With your kindness, the devotee's mind is enlightened and all the ailments due to evil thoughts are dispelled. Your holy sight purifies the mind of the devotee and his cycle of rebirth is broken. A devotee, who is liked by you, receives all treasures of the earth, all supernatural powers, and is successful in life (he no longer wishes for these mundane things). I have no place other than you to go to (for help of any kind) and cannot think of any such place. Nobody else can save me (from the effects of Maya) because I have no good qualities. Only in your company can I connect with Waheguru. (Guru) Nanak says

Ao ० ० ० (2) ० ० Aoukhi Ghree nah Dekhan Dayee

and difficult moments.

Meaning: My mind is continuously connected with Waheguru. My Waheguru Friend is simply Great! He is my protector from beginning to the end. **Pause.** When you surrender to Him, He remembers His protective responsibility, and does not put you through difficult moments (your mind develops to the level where there is no discomfort). He provides His protective hand, and nourishes and nurtures you with every breath. When I see the wonders and the greatness of the Master, my mind feels highly blissful. You too, remember Him (recite His Name) and feel blissful, oh my friend! The kind Waheguru dignifies you.

(3) Avval Allah Noor Oopaaya

ਅਵਲ ਅਲਾਹ ਨੋਰ ਓਪਾਏ ਕੁਦਰਤ ਕਾ ਸਬ ਭੰਡਾਇ ॥ ਐਕ ਨੋਰ ਤੈ ਸਬ ਜੁਗ ਓਪ੍ਰੀਯਾ ਕਾਨੁ ਭਲਾਯ ਕੋ ਮੁੰਡਾਯ ॥ ੧ ॥ ਲੋਗਾ ਭੇਰਮ ਨਾਹ ਭਹੂਲੋ ਭਯੈਏ ॥ ਕਹਾਨੁਕ ਕਲਾਕ, ਕਲਾਕ ਮੇਹ ਕਹਾਨੁਕ ਪੋਰ ਰੁਹੀਓ ਸੇਰਭ ਥਾਏਏਨ ॥ ੧ ॥ ਪਾਊਸ ॥ ਮਾਟੀ ਐਕ ਆਨਯ ਭਾਨਤ ਕੇਰ ਸਾਜੀ ਸਾਜਾਨਹਾਰਾਯ ॥ ਨਾਹ ਕੁਚਹ ਪੋਚ ਮਾਟੀ ਕਾਯ ਭਾਨਦਾਯ ਨਾਹ ਕੁਚ ਪੋਚ ਕੁੰਭਹਾਰਾਯ ॥ ੨ ॥ ਸਬ ਮੇਨ ਸੁਚਾ ਐਕੋ ਸੋਯੈ ਤਿਸ ਕਾ ਕੀਯੈ ਸਬ ਕੁਚਹ ਹੋਯੈ ॥ ਹੁਕਮ ਪਾਚਹਾਨਾਯ ਸੋ ਐਕੋ ਜਾਨਾਯ ਭੰਡਾ ਕਾਹੈਯੈ ਸੋਯੈ ॥ ੩ ॥ ਅਲਖ ਨਾਹ ਜਾਯੈ ਲੁਖੀਯਾ ਗੁਰੂ ਗੋਰ ਦੇਨਾ ਮੇਥਾ ॥ ਕੇਹ ਕਾਬਿਰ ਮੇਰੀ ਸੁਨਕਾ ਨਾਸੀ ਸੇਰਭ ਨਿਰਾਜਨ ਦੇਥਾ ॥ ੪ ॥

§ Parbhati Kabir Ji (1349). Avval Allah noor oopaaya kudrat kay sabh bunday. Aik noor tay sabh jugg oopjiya kaun bhalay ko munday. 1. Loga bherm nah bhoolo bhayee. Khaaluk khalak, khalak meh khaaluk poor ruhio serb thaayeen. 1. Pause. Maati aik anayk bhaant ker saaji saajanhaaray. Nah kuchh poach maati kay bhaanday nah kuchh poach kumbhaaray. 2. Sabh mein sucha aiko soyee tis ka keeya sabh kuchh hoyee. Huqam pachhaanay so aiko jaanay bunda kaheeye soyee. 3. Allhu alakh nah jaayee lukhiya gur(u) goorr deena meetha. Keh Kabir meri shunka naasi serb Niranjan deetha. 4.

Word Meaning: Avval = # 1 (greatest); Allah = God; Noor = light; Oopaaya = generated;

Kudrat

= nature;

Bhalay

= good, noble;

Munday

= bad;

Bherm

= illusion;

Bhoolo

= get lost;

Khaaluk

= Creator;

Khalak

SHABADS A TO B

Written by DSS

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= creation;

Maati

= dust (dough of);

Anayk Bhaant

= countless different forms;

Saaji

= created;

Saajanharay

= Creator;

Poach

= defect;

Kumbhaaray

= potter (creator);

Huqam

= command;

Pachhaanay

= recognizes;

Bunda

= man, slave, devotee;

Alakh

= indescribable; goorr = jaggery, raw sugar; Shunka = doubtfulness

It is Shabad by Kabir Sahib which emphasises the equality of all human beings.

Meaning: Hey folks! Don't be lost in false illusion; the Creator is present in His creation and the creation survives in Him. He is omnipresent. Pause. The greatest God created light from Himself, and all the human beings are created from that light. So, how can some of us be better and others worse when all of us are created equal from the same light!! Just like a potter who makes so many different kinds of pottery from the same dough of earth, The Creator has created so many different forms of human beings from the same starting material. Different forms of pottery do not imply that there is some defect in the dough or the potter himself. Similarly different appearances of human beings do not mean that the Creator made some kind of mistake when He created them. The same Creator is present in all of us and it is all His creation. The individual who recognizes this fact understands that it is God's will (command) to create humans of different appearances, and He is present in all of us. Only such an individual can be called a real devotee. God is indescribable and cannot be seen, but, the Guru has enlightened me and I find God's Naam very sweet like jaggery. Kabir (Sahib) says that all his doubts have been dispelled and now he sees God everywhere.

(4) Bahut Janam Bichhre thay Madho

SHABADS A TO B

Written by DSS

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ਸ਼ੁੱਧ ਭਗਤ ਰਵਿਦਾਸ ਜੀ (੬੯੪) । ਹੁਮ ਸਿਰ ਦੇਨ ਦਯਾਅ ਨਾਹ ਤੋਮ ਸਿਰ ਉਬ ਪਤੀਯਾਰ ਕੀਯਾ ਕੇਯਾ ।
ਬਾਚਨੇ ਤੋਰ ਮੋਰ ਮੁਨ ਮਾਨਾਯ ਜੁਨ ਕਾਉ ਪੋਰਨ ਦੇਯਾਯ । ੧ । ਹੋ ਬਲ ਬਲ ਜਾਉ ਰਾਮਾਯਾ
ਕਾਰਨਾਯ । ਕਾਰਨ ਕਾਨ ਅਭੇ । ਪਾਊਸ । ਬਹੁਤ ਜਾਨਮ ਬਿਚਰੇ ਥਾਯ ਮਾਧੋ ਏਹ ਜਾਨਮ ਤੁਮਹਾਰੇ
ਲੇਖਾਯ । ਕੇਹ ਰਵਿਦਾਸ ਅਸ ਲੁਗ ਜੀਵਨ ਚਿਰ ਭਾਯੋ ਦਰਸ਼ਨ ਦੇਖਾਯ । ੨ ।

§ **Dhanaasari Ravidass Ji (694).** Hum sir deen dayaal nah toom sir ubb pattiyaar kiyya keejay.
Bachnee toar moar mun maanaiy jun kaou pooran deejaiy. 1. Hou bal bal jaaou Ramayya
kaarnay. Kaaran kavan abole. PAUSE. Bahut janam bichhrre thay Madho eh janam tumharre
lekhay. Keh Ravidass aas lug jeevoun chir bhayyo dershan dekhay. 2.

Word Meaning: Sir = like, comparable; Deen = helpless; Dayaal = kind; Pattiyar =
test;

Bachnee

= words (Shabad);

Toar

= your;

Moar

= mine;

Maanay

= control (mind);

Pooran

= perfect;

Bal, Bal

= Willing to sacrifice my life;

Kaaran

= reason;

Abole

= not talking;

Bichhrre

= separated;

Madho

= God;

Lekhay

= dedicated;

Aas

= hope;

Chir

= long time.

It is a beautiful Shabad by Bhagat Ravidass Ji, and shows his humility and his burning desire to see God (be one with Him).

Meaning: Oh God, dearer than my life! Please tell me the reason for which you are not talking to me? PAUSE. There is no doubt that no one is more helpless than me, and no one is kinder than you. So, why are you testing me? My mind acquires perfect peace to hear your Shabad (commandment). Please, let me get connected to you so that I may be a part of You who is Perfect in every which way. I have not seen you (not connected with you) for a very long time as I have been separated from you for a large number of lives (incarnations). Now I have dedicated this life entirely to you and am living with the hope that I will be able to see you (be one with you) someday in this life.

(5) ☐ Beid (Vedas) Katayb Kuho Mut Jhootthat

ਭਗਤ ਕਬੀਰ ਜੀ ॥ ਵੇਦਾਂ ਕਾਤਾਯਬ ਕੁਹੋ ਮੁਤ ਜ਼ਹੂਤਥਾ ॥ ਜੋ ਨਾਹ ਬਿਚਾਰਾਇ ॥ ਜਾਉ ਸਾਭ ਮੇਹੈ ਇਕ ਖੁਦਾਏ ਕਹਿਤ ਹੋਤਾ ਤੈ ਕੀਯੋ ਮੋਰਗੀ ਮਾਰਾਇ ॥ ੧ ॥ ਮੂਲਾਹ ਕੁਹੋ ਨੀਯਾਯੂਨ ਖੁਦਾਏ ॥ ਟਾਯਰਾ ਮੁਨ ਕਾ ਭੇਰਮ ਨਾਹ ਜਾਏ ॥ ਪਾਊ ॥ ਪੁਕਰ ਜੀਓ ਆਨੀਯਾ ਦੇਹ ਬਿਨਾਸੀ ਮਾਟੀ ਕੋ ਬਿਸਮਿਲ ਕੀਯਾ ॥ ਜੋਟੇ ਸਾਰੋਪ ਆਨਾਹਿਤ ਲਾਗੀ ਕੁਹੋ ਹਲਾਲ ਕੀਯਾ ਕੀਯਾ ॥ ੨ ॥ ਕੀਯਾ ਓਯੋ ਪਾਕ ਕੀਯਾ ਮੂਨ੍ਹ ਧੋਯਾ ਕੀਯਾ ਮਸੇਤ ਸਿਰ ਲਾਯਾ ॥ ਜੋ ਦਿਲ ਮੇਹੈ ਕੁਪਤ ਨੀਵਾਯ ਗੋਯਾਰਹੋ ਕੀਯਾ ਹੁਜ਼ ਕਾਬਾਯ ਜਾਯਾ ॥ ੩ ॥ ਤੂ ਨਾਪਾਕ ਪਾਕ ਨੁਹੈ ਸੋਯੀਯਾ ਤਿਸ ਕਾ ਮੇਰਹੁਮ ਨਾਹ ਜਾਨੀਯਾ ॥ ਕੇਹ ਕਾਬੀਰ ਭਿਸਤ ਟਾਯ ਚੋਕਾ ਦੋਯੁਕ ਸੀਯੋ ਮੁਨ ਮਾਨੀਯਾ ॥ ੪ ॥

§ Parbhati Kabir Jeeo (1350). Beid Katayb kuho mut jhootthay jhoottha jo nah bichaaraiy. Jaou sabh meh eik Khudaaye kehith hou tou kiyou moorgi maaraiy. 1. Moolah kuho niyaayoun Khudaayee.

Tayray mun ka bherm nah jaayee. Pause.

Pukker jeeo aaniya deh binaasi maati kou bismil keeya. Jote saroop Anaahit laagi kuho halaal kiya keeya. 2.

Kiya oojoo paak keeya moonh dhoya kiya maseet sir laaya. Jou dil meh kupt nivaaj goojaarhou kiya hujj Kaabaiy jaaya. 3. Tu naapaak paak nuhee soojhiya tis ka merhum nah jaaniya. Keh Kabir bhist tay chooka dojuk siyou mun maaniya. 4.

Word Meaning: ☐ **Beid** = Vedas; **Katayb** = Quran, Bible, Torah and other holy books of Muslims, Christians and Jews.

Khudaaye = God,

Allah;

M

oorgi Maaraiy

= kill a living being in the name of sacrifice to Allah;

Niyaayoun

=

justice of (Allah);

Moolah

SHABADS A TO B

Written by DSS

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=

a Muslim cleric;

Bherm

= misbelief,

misconception;

Deh

=

body;

Binaasi

=

destroyed;

Bismil

=

sacrificed for Allah;

Jote

=

God's light, soul;

Anaahit

= in never- changing Allah.

Halaal

= make fit for Allah;

Oojoo

= wash (hands and face. Muslims perform this ritual before nivaaj);

Paak

=

holy;

Maseet

=

mosque;

Sir Laaya

=

knelt before;

Kupt

= evil ideas to deceive;

Goojaarhou

=

perform (prayer);

Naapaak

=

unholy;

Paak

=

actually holy (Allah);

Soojhiya

=

understood;

Merhum

=

secret;

Bhist

= paradise;

Chooka

= missed;

Dojuk

=

hell;

Mun Maaniya

=

accepted in mind.

NOTE: In this holy Shabad Kabir Sahib questions the misguided beliefs and rituals of Muslim priests. Muslims wash their hands and face before the offer nivaaj, undertake a pilgrimage (Hajj) to Mecca and when there, they kill an animal like a goat, chicken or even a camel, to offer as sacrifice to Allah, and eat the meat themselves. Kabir Sahib points to the hollowness of such rituals because their minds are not pure. They also engage in discussion with Hindus claiming that the contents of the Hindu holy books are false. Kabir Sahib also offers a good advice to both the parties.

Meaning: Hey Moolah! You engage in discussion with Hindus saying that their holy books contain lies, but rather than blaming the holy books of each other, blame yourselves because you do not ponder on them. On one hand, you preach that the same Allah is present in each living being while on the other, you kill an animal like a chicken, (which has Allah residing in it) to please Allah, how do you justify this? You preach Allah's justice to others, but you are gripped by misbeliefs. Pause. You catch an animal, kill and destroy its body, and its soul goes to Allah. So, what did you make fit for Allah? Just the lifeless dirt?

What do you gain spiritually by washing your hands and face before offering nivaaj and what do you make holy by doing all this and even by going on Hajj to Mecca if your mind is impure and harbours evil ideas? You are impure and you never understood the secrets of the real pure Allah, oh Moolah! Kabir says that you have already missed the opportunity to go to heaven because your mind enjoys things that lead to hell.

(6) Bhaou Tayra Bhaang Khullrri Mayra Cheet

ਤਲਿੰਗ ਮ:1 ਭਉ ਤੇਰਾ ਭਾ ਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ ਮੈ ਦੇਵਾਨਾ ਭਇਆ ਮਤੀਤੁ ਕਰ ਕਾਸਾ ਦਰਸਨ ਕੀ ਭੂਖ ਮੈ ਦਰੀ ਮਾਗਉ ਨੀਤਾ ਨੀਤ ਤਉ ਦਰਸਨ ਕੀ ਕਰਉ ਸਮਾਇ ਮੈ ਦਰੀ ਮਾਗਤੁ ਭੀਖਿਆ ਪਾਇ ਰਹਾਉ ਕੇਸਰੀ ਕੁਸਮ ਮਰਿਗਮੈ ਹਰਣਾ ਸਰਬ ਸਰੀਰੀ ਚੜ੍ਹਣਾ ਚੰਦਨ ਭਗਤਾ ਜੋਤੀ ਇਨੇਹੀ ਸਰਬੇ ਪਰਮਲੁ ਕਰਣਾ ਘਮਿ ਪਟ ਭਾ ਡਾ ਕਹੈ ਨ ਕੋਇ ਐਸਾ ਭਗਤੁ ਵਰਨ ਮਹੀ ਹੋਇ ਤੇਰੇ ਨਾਮੀ ਨਵਿ ਰਹੇ ਲਵਿ ਲਾਇ ਨਾਨਕ ਤਨਿ ਦਰੀ ਭੀਖਿਆ ਪਾਇ

§ Tilung M:1 (721). Bhaou tayra bhang khullrri mayra cheet. Mein dewaana bhuyya uteet. Ker kaasa dershun ki bhookh. Mein der maangoun neeta neet.

1. Tou dershun ki kuroun smaaye.

Mein der maangut bheekhiya paaye. Pause. Kaysur koosm mirgmein herna serb sreereen churrhna. Chundan

bhagataan jote enayhee serbay permul kerna. 2. Ghay putt bhaanda kuhaiy nah koye.

Aisa bhagat vern meh hoye. Tayre Naam nivay ruhay liv laaye.

Nanak tin der Bheekhiya paaye.

Word Meaning: Bhaou = non-threatening (respectful) fear; Bhaang = marijuana;

Khullrri

= skin, animal hide, (a hide bag to store marijuana);

Cheet

= mind, memory;

Dewaana

=

crazy about something;

Bhuyya

=

became;

Uteet

=

completely detached from the worldly attractions;

Ker

= hands;

Kaasa

= a wide bowl to beg;

Dershun

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=

(Waheguru's)

sight;

Bhookh

=

hunger;

Der

=

at the door;

Neeta Neet

= all the time;

Smaaye

=

Call (yogis make a long and a loud call of their deity's name when they go begging);

Maangut

= beggar;

Bheekhiya

= alms;

Kayser

= saffron;

Koosm

=

flowers;

Mirgmein

=

hide of a deer;

Herna

= gold;

Serb

= all;

Sreereen

= bodies;

Churrhna

=

worn by;

Chundan

=

a highly fragrant tree;

SHABADS A TO B

Written by DSS

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Bhagtaan

=

devotees;

Jote

=

Waheguru's light (soul);

Enahee

= like that;

Serbay

=

everybody;

Permul

=

give fragrance;

Ghay

=

butter oil;

Putt

=

silk;

Bhaanda

= container;

Kuhaiy

= says,

minds,

finds fault;

Vern

=

caste;

Nivay

= kneels;

Liv Laaye

=

completely absorbed;

Tin Der

=

at their door.

In this beautiful Shabad, Guru Nanak Sahib disapproves a yogi's approach to connect to Waheguru, and teaches the real approach to do so. Enjoy this lovely Shabad.

Meaning: Hey Waheguru! Whereas a yogi uses intoxicants like marijuana with the misguided belief that it enhances his concentration to focus on his god's naam, Your respectful fear works as marijuana for me. And whereas a yogi stores his intoxicants in bag of hide, I use my memory as the bag to store Your fear. People may call me crazy, but concentrating on Your Naam with Your fear in my mind, I have become completely detached from the worldly attractions.

Yogis go from door to door with a bowl in their hand to beg for food or cash etc. but, I am hungry of Your holy sight and have made a bowl by joining my hands to beg at Your door all the time. The Yogis call out the name of their deity in a loud voice at every door when they go begging, but I call Your Naam and beg at Your door; please, give me the alms of Your sight. Pause.

The right to use nature's gifts like saffron, flowers, the hide of a deer or gold is not restricted to any particular individual, anybody can use them. Similar is the nature of Waheguru's light (soul) among His devotees; like the Chundan tree, they provide the fragrance of the Divine Knowledge to everybody. Nobody pays any attention to the shape or the material of the containers in which expensive things like butter oil or silk are stored; just like that, a Waheguru's devotee (who is spiritually an expensive item) can come from any caste – high or low. Guru Nanak says, I am a beggar (of Waheguru's Naam) at the door of such a bhagat who always kneels before Waheguru (accepts His will willingly) and is always absorbed in His Naam.

(7) Bhairoun Bhoot Seetla Dhaavaiy

ਭਾਇਰੋਨ ਭੂਟ ਸੀਤਲਾ ਧਾਵਾਇ. ਖੁਰ
ਬਾਹਾਨ ਓਹੋ ਚਹਾਏ ਓਦਾਵਾਇ. 1. ਹੁਨ ਤੋ ਏਕ ਰੁਮਮਾਯਾ ਲਾਹੁਨ.
ਆਨ ਫੇਵ ਬੁਦਲਾਵਾਨ ਦਾਹੁਨ.
ਪਾਊਸ. ਸ਼ਿਵ ਸ਼ਿਵ ਕੇਰਤਾਯ ਜੋ ਨੁਰ ਧੀਯਾਵਾਇ.
ਬੇਰਦ ਚੁਦਾਇ ਦਾਊਰੋ ਧੁਮਕਾਵਾਇ. 2. ਮਾਹਾ ਮਾਯੇ ਕੀ ਪੂਜਾ ਕੁਰਾਇ.
ਨੁਰ ਸਾਯ ਨਾਹ ਹੋਏ ਅਤੁਰਾਇ. 3.
ਤੂ ਕੁਹੇਯੁਤ ਹੇ ਅਦ ਭਵਾਨੀ.
ਮੁਕਾਤ ਕੀ ਬੁਰੀਯਾ ਕੁਹਾ ਚਹੁਪਾਨੀ. 4. ਗੁਰਮੁਤ ਰਾਮ ਨਾਮ ਗੁਹੋ ਮੀਟਾ.
ਪੁਰਨਵਾਇ ਨਾਮਾ ਏਯੁਨ ਕੁਹਾਇ ਗੀਟਾ.

§ Goand Naam Deyo Ji (874). Bhairoun bhoot Seetla dhaavaiy. Khur
baahan oho chhaar oodaavaiy. 1. Houn tou eik Rummayya laihoun.
Aan Dev budlaavan daihoun.

Pause. Shiv Shiv kertay jo nur dhiyaavaiy.

Berd chuddhaiy dauroo dhumkaavaiy. 2. Maha Maayee ki pooja kuraiy.
Nur say naar hoye auturaiy. 3.

Tu kuheeyut hee aad Bhavaani.

Mookat ki burriya kuhaa chhupaani. 4. Gurmut Ram Naam guho meeta.
Purnvaiy Naama eyoun kuhaiy Geeta.

In this very poetic Shabad, Naam Dev Ji downplays the importance of all the
Hindu gods and goddesses, and advises to worship only one supreme
power - Waheguru.

It is also a very old and strong belief that you become like the deity (acquire
the qualities of) you worship.

Word Meaning: Bhairoun = a scary-looking god who rides a black dog. He
is a manifestation of Shiva; Seetla = the
goddess of small pox (she cause and cures it) who rides a donkey for
transportation. People worship her when a family member is attacked by
small pox; D
haavaiy
= runs toward (worships);
Khur

SHABADS A TO B

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=[] donkey;

baahan

=[] vehicle;

Chhaar

= dirt;

Oodaavaiy

= flies, spreads out;

Houn

= I;

Rummayya

=[] which permeates the whole world, God;

Laihoun

=[] will take;

Aan

=[] other;

Dev

= gods and goddesses;

Budlaavan

=[] in trade;

Daihoun

=[] will give away;

Dhiyaavaiy

=[] worships;

Berd

= an ox;

Chuddhaiy

=[] rides;

Dauroo

=[] a hand-held drum;

Dhumkaavaiy

=[] rattles, plays;

Maha[] Maayee

= [] goddess Parbati who is the consort of Shiva;

Nur

= male;

Naar

=[] female;

Auturaiy

= is reborn;

Bhavaani

= goddess Durga (is considered to be the most powerful among all gods);

Mookat ki burriya

= at the time of granting salvation;

Chhupaani

= hiding;

Gurmat

= following the Teachings of the Guru;

Guho

= hold, remember;

Meeta

= friend;

Purnvaiy

= requests;

Eyoun

= like this;

Geeta

= a popular holy book of the Hindus.

Meaning: If someone worships god Bhairoun, he will become a very scary looking individual like a ghoul (because Bhairoun has very scary looks). If a person worships goddess Seetla, at the most he will ride a donkey which flies away dirt. (Naam Dev Ji says) I wish only for the supreme

God, and will gladly trade away all gods for Him.

Pause.

A person, who worships Shiva will at the most, ride an ox and rattle a hand-held drum just like Shiva.

A male who worships goddess Parbat will be reborn as a female.

Hey goddess Bhavaani! You are believed to have created all the gods, but you too keep hiding somewhere when it is the time to grant salvation. (Even Bhavaani does not have the power to cut the bonds of Maya of her devotees, and grant them salvation).

Naam Dev (Ji) advises that follow the Teachings of the Guru and remember (worship) only the Supreme God, oh my friends!

Even Geeta offers the same advice.

(8) Bisser Guyee Sabh Taat Praayee

ੴ ਸਤਿਨਾਮੁ ॥ 5 ॥ ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ॥ ਸਤਿਨਾਮੁ
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§ Kaanrra M:5 (1299). Bisser guyee sabh taat praayee. Jub tay sadh sangat mohay payee. Pause. Nah ko berry nuhee bigaana suggal sung hum ko bun aayee. 1. Jo Prabh keeno so bhul maaniyo eh soomut sadhu tay paayee. 2. Sabh meh ruv ruhiyya Prabh eikaiy paykh paykh Nanak bigsaayee. 3.

Word Meaning: **Bisser** = forgotten, gotten rid of; **Taat** = owe to others; **Sadh Sangat** = comp any of the devotees;

Mohay

=

I;

Berry

= enemy;

B

igaana

=

stranger;

Suggal

=

all;

Bun Aayee

=

easily get along;

Keeno

=

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did;

Bhul

= good, beneficial;

Maaniyo

=

accepted;

Soomut

=

good advice;

Sadhu

=

Guru;

Tay

=

from;

Paayee

=

acquired;

Ruv

=

present;

Paykh

=

see;

Bigsaaayee

= blissful;

Meaning: Ever since have I joined the company of the holy people, I have forgotten to depend on others. Pause. Now, nobody seems to be my enemy or a stranger, and I can live in harmony with everybody. Whatever Waheguru does now, I gladly accept this as to be beneficial to me. I have received this noble advice from the Guru. Now, I can see that the same Waheguru is present everywhere, and I feel blissful to watch His doings.

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